

"That is the big mistake most men make," meditated Ann aloud. "The wife should have full knowledge of all money matters. She enjoys his prosperity; why should she not be willing to shoulder her part when adversity comes?"

"You are right," Betty admitted thoughtfully. "Had my mother known, I am sure she could have helped. We never economized, but spent money lavishly until the money was gone and no more to be had. But," she pleaded, "I am so eager to hear of your solution."

Ann laughed. "Well, I knew we were saving nothing for the proverbial rainy day and it worried me but I could see no way to retrench in our living expenses. Houses were very scarce and at that time, we were offered a big price, more than double what Jack paid, for our residence. My husband refused to sell, but I coaxed and coaxed, telling him but part of my plan, which was to get out of that neighborhood and as far away as possible from the extravagant crowd with whom we associated. We sold the house, promising to vacate within thirty days, invested our money in good bonds and looked leisurely about for an apartment. You can imagine our dismay when we could find nothing at all. We had about decided to store our furniture and go to a hotel, when a friend of Jack's jokingly offered this garage, suggesting that we camp for the summer."

"Fortunately, it was situated so that Jack could easily reach the office in the car, so pretending that camping was the thing I wanted most, I persuaded him to try it for a few months. The first week was awful. I'll never forget Jack's growls and grumbling over the hardships and inconvenience we were enduring. Then, he began to take an interest in the garden. He built a kitchen at the rear; a screened porch on one side and a bay window on the other and on the day that our first mess of lettuce decorated the table, he swore that 'all the king's horses and all the king's men' could not drag him to a city residence again."

"Our garden supplies us with fresh vegetables for six months and canned goods the balance of the year. The paucity of room limits the housework, so I can devote considerable time to my talent for drawing which was sadly neglected during the time we tried to 'keep up' with our friends and I am succeeding as an illustrator. Frequently, I go into the city with Jack on Saturday morning, spend the forenoon shopping and then we take in a good show. The best part is that we are happy and content out here. Last fall, we refused to move back to the city, although our solicitous friends had found an expensive apartment for us. We are saving money as we never did and never could save it in the city."

Betty breathed a rapturous question: "Do you think we could do what you have done? If we only could!"

"I know you can, and how nice it would be for both of us and for our men too! You will remain for dinner. Please!"

Betty did not hesitate. "Yes, I'd love to and—will you call me Betty and let me say Ann?—and oh, lend me an apron, please."

Five minutes later, Jerry came towards the little cottage with his new found friend. He too, was mightily interested in their solution of one of life's little problems.

"Well, Betty, are you ready to go?" he called. The aproned figure that answered him bowed in mock humility.

"We are invited to dinner, sir, and I have accepted for both of us. Come inside and see 'The house that Jack built.'"

"You didn't build it, did you?" Jerry turned to his companion.

"My wife calls it the house that Jack built because I spend much of my leisure time with hammer and saw making improvements. As you can see, the beginning was a portable garage. I've added all the trimmings," he laughed.

It was a very merry meal for the four joyous, happy young people who partook of it on the screened porch. Afterward, Betty suddenly announced:

"Jerry, I've told Ann I'm to be married soon."

"Yes?" his face fell. "To Bill Blair?"

"Nonsense. I'm going to marry you—whether you like it or not."

"Hum! And how are we to live? On my two hundred per?" he demanded.

"Ann has told me how we can live comfortably and even save money on two hundred a month," she assured him with a wise tone of her head.

"Yes?" ironically. "And we'll begin to save by renting a flat that costs half my income."

"We're going to be married—very quietly and very soon," she continued calmly.

"Wh-at! Am I to be spared a big 'here-comes-the-bride' affair?"

"I hadn't thought of sparing you," she confessed. "It is the expense of a big wedding I want to avoid. And then—"

"And then—" he repeated.

"We are coming out here and be next-door neighbors to the dwellers in this cottage and live in a 'house like Jack built.'"

That is the end of the story—and the beginning of another. Two years in their tiny homes proved the wisdom of the young wives in deserting the mad whirl of modern society and refusing to accept burdens and obligations that brought neither happiness nor well-being.

In that time, during which two tiny voices have added their baby lisps to the happy quartet, they have saved enough to warrant the erection of comfortable twin bungalows, for which Jack has prepared the blueprints, and then the two portable garages will be shorn of their trimmings and relegated to the rear to serve in the capacity for which they were originally intended.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

RELIGIOUS VOCATIONS

There is undoubtedly a good reason for allotting the present General Intention to the month of August. During the past few weeks hundreds of young men and young women have returned from colleges and convents where they may have spent several years engaged in the training of their minds and hearts. They are home for good, their school days are over, and many of them are seriously pondering and asking themselves what the next step is to be.

Naturally, for a large number of these graduates the answer is already known; new careers have already been decided upon; and, equipped with the schooling they have received, they are about to launch out on the ocean of life. For many others the future is not so clear. They are the ones to whose lives chance may give a direction for better or for worse; or, as a recent author puts it, "they must needs follow up whatever presents itself; the vacant desk of some clerk or other, or the suggestion of a rich relative, or the hints of the 'old' column of some newspaper, or what father happens to be doing. Victims of transitory circumstances moving along aimlessly, they are thus diverted into byways for life." This unhappily is too true, for their ambition does not permit them to rise higher than the material side of life.

Why is it that so many of our young men have no loftier aims than money-getting or leading lives of ease and pleasure? How is it that so few of them, fresh from college or high school, think of the priesthood as a vocation, or of life in one or other of our religious communities? A reason may be suggested. Among the available subjects that leave our institutions of learning every year there must be a large number who give no thought to higher life, not because they are afraid of sacrifice, nor because they are wanting in generosity, nor because they lack the qualities required, but possibly because they have false views of what constitutes a vocation or because the topic has never been mentioned to them.

And yet religion is deeply interested. It is of vital importance to the Church that recruits shall be found not merely to take the places of her clergy who are called away by death, but also to provide for her expanding activities, and the long and serious preparation she exacts from aspirants obliges her to look ahead. It is for this reason that the Code of Canon Law asks the clergy, especially pastors, to take care that boys who show signs of an ecclesiastical calling be kept from worldliness. "Let them form in ways of piety, encourage them in primary studies and cultivate in them the germ of vocation." (Can. 1353).

Unhappily, youths too often fail to respond, for the reason that they have false views concerning the Divine will in their regard. There are too many under the impression that, if God wants them in His service, He will send an angel to lead them into the seminary or into the novitiate, or at least give them an attraction so compelling that they cannot resist the call. And they wait until that time comes.

Undoubtedly attraction may be the ordinary, as it is the easier, way into the priestly and religious state in life and usually those who have found their home in the priesthood or in communities have felt this attraction. It is a grace that should not be resisted. "Today if you shall hear His voice," the Psalmist warns them, "harden not your hearts." But it would be an error to assert that where the attraction is not felt there is no call, or that God will not accept the generous offer of one's life and service. Not so long ago the notion was fairly widespread that a vocation to the priesthood or to the religious life had to be decided by natural inclination and by the promptings of piety. Undoubtedly nature and grace have full scope where there is question of choosing a state of life, but nature and grace may be powerfully aided if accompanied by the weighing of motives. Inclination makes the task easy, but reason may also play a role. In other words, one may convince himself by argument that the higher life is the life he should embrace.

WILSON'S FLY PADS

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The Venerable de la Colombiere, whose beatification was recommended to the prayers of our members last month, did not feel any attraction toward the Jesuit Order which he was about to enter. In fact, in one of his letters, he wrote: "I had a horrible aversion to the life in which I engaged myself when I became a religious." And he explained this feeling very ingeniously when he asserted that nobody appears to have much inclination to carry his cross. Colombiere saw where his duty lay, he overcame his repugnance, and the world has felt the effects. Had he waited until his aversion disappeared—and he was free to do so—possibly Saint Margaret Mary would have lacked in after years the wise spiritual direction she received, the spread and the influence of devotion to the Sacred Heart would have been retarded for centuries, and Colombiere himself would not now be a candidate for the honors of beatification.

Accordingly, a youth, gifted with the physical, mental and moral qualities which one should expect in a candidate for service at the altar, may feel no natural desire of attraction one way or the other; but there is nothing to prevent him from sitting down in peace and quiet and reasoning out things for himself. There is nothing to prevent him from reflecting on the shortness of life, the need of saving his soul, the obligation of taking the safest method, the dangers of living in the world, the satisfaction of serving God, the profit to be derived from working for souls; and in view of these considerations contrasting the advantages and the security of the religious life with the dangers and disadvantages of the secular life.

Usually a few days' retreat is recommended in order that one may be at greater liberty to treat with God about these important matters. During this season of silence and prayer, the relative value of the things of time and eternity stand out boldly, and generosity assumes a new meaning in the mind of youth. Light and strength come to a soul thus engaged, and God's grace abiding, the greater is the supernatural attraction that begins to assert itself and the more the will becomes determined to tread the surer path. A choice made under these conditions is legitimate even though natural repugnance may still be felt. Such a call to the higher life is genuine; and all a young man has to do, when the work of choosing is over, is to throw himself on his knees and exclaim, "My God, accept my life and service." And one may be sure that He sees a soul determined to overcome its natural repugnance. His invitation to the rich young man, "If thou wilt be perfect, etc.," implied that abundant help would have been given to him had he assented to the gracious invitation.

Some years ago a Roman Commission decided that the qualifications required on the part of a candidate for ordination, or for what is termed a vocation to the priesthood, by no means consists precisely in certain interior aspirations or promptings of the Holy Spirit. On the contrary, all that is required for admission into a seminary is a right intention combined with that fitness which consists in the possession of such gifts as health, talents, etc., as may enable the candidate to perform the duties of the particular state on which he is entering. In a final analysis, the true "call" to the priesthood, and the only one necessary, is heard when the bishop bids the candidate for ordination advance and assume obligations which are to last for life.

One may add that this simple exposition of doctrine is also applicable to life in our Brotherhoods and Sisterhoods, seeing that the same fundamental motives may be invoked. It should allay the fears and scruples of many young men and young women who would like to give themselves to God, but who fear to make the step too hastily, or who dread the sacrifices, most of them imaginary, they will be called upon to make. Let them be generous with God and then leave the rest to Him.

Surely appreciation of the higher life is lacking when we see such a dearth of clergy at home and abroad, and when we see conditions as they exist in our fully organized religious centers. What are our bishops asking for more earnestly than for religious teachers to instruct little Catholic children? Orders and Congregations are clamoring for recruits. The de-

spairing cry is general: "No vocations to meet the demands for service!" Meanwhile schools and convents are left unopened, and our children must either frequent the Public schools or remain uneducated. The responsibility for this state of things rests on somebody's shoulders. Attraction towards the priesthood or the religious life may be wanting, but zeal for souls, which is the monopoly of no one, should at least supply the vocation of many.

God may facilitate our entry into the narrow path either by inclination or by reason, but let us hear the warning of the Psalmist not to refuse to listen to God's voice in whatever way it is heard. Meanwhile prayers for the multiplication of priests and religious is urged upon all; but it is not enough to pray that the laborers in the Lord's vineyard be plentiful. We ought to do our part to help worthy young men who aspire to the priesthood, and parents ought to be willing to allow a son or a daughter to consecrate his or her life to God. The sacrifice they make will bring its hundredfold in this world and in the next.

E. J. DEVINE, S. J.

WEEKLY CALENDAR

Sunday, August 7.—St. Cajetan, known as the "hunter of souls," who retired from the court of Julius II. to join the Confraternity of St. Jerome, spending his money to aid the poor. He introduced the Forty Hours' Devotion as an antidote to the heresy of Calvin. St. Cajetan was born in Vincenza in 1480 and died in 1547.

Monday, August 8.—St. Cyriacus and his twenty-two companions, martyrs, who were executed by Diocletian in 303.

Tuesday, August 9.—St. Romans, a Roman soldier, who was so impressed at the manner in which St. Laurence bore torture that he confessed the faith and was executed the day before St. Laurence met death, in the year 858.

Wednesday, August 10.—St. Laurence, chief of the seven deacons of the Roman Church, who being commanded by the prefect of the city to yield up the treasures of the church, gathered the sick, the infirm and the poor and presented them to the official. He was tortured over a slow fire.

Thursday, August 11.—Saints Tiburtius and Susanna, martyrs. The former was a "subdeacon" and the son of the prefect Chromatius; the latter a holy virgin, whose refusal to marry caused her to be impeached. Both were executed in the reign of Diocletian.

Friday, August 12.—St. Clare, who, inspired by St. Francis of Assisi, founded the order of the Poor Clares. For twenty-eight years of illness, the Holy Eucharist was her only support and spinning linen for the altar the one work of her hands. She died in 1253.

Saturday, August 13.—St. Radegunda, daughter of a King of Thuringia, who was made prisoner by Clotaire, King of Soissons. She desired to remain a virgin, but was at last forced to yield to the King's wish that she become his wife. As queen she displayed great virtue, which was at first pleasing to her husband, but later he reproached her for her pious exercises, declaring he had married a nun and not a queen. Finally he permitted her to retire to a convent she founded at Noyon and there she died in 587.

WOMEN COVER ARMS FOR PAPAL AUDIENCE

Rome, July 25.—Several girls and women who assembled here for a public audience with Pope Benedict XV. recently were warned by papal guards that their sleeves were too short and were obliged to wind veils around their arms and to

drape their bare necks before His Holiness entered the room.

The incident occurred after the Pope had received, in private audience, Miss Katherine Walsh of Philadelphia, honorary president of the Alliance of Catholic Women and urged her to work, through that organization, for the correction of modern fashions.

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